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TWENTY YEARS
OF
THE OPEN COURT

AN INDEX OF CONTRIBUTED AND EDITORIAL
ARTICLES INCLUDING AUTHORS AND
TITLES ALPHABETICALLY
ARRANGED IN ONE

DICTIONARY CATALOGUE

VOLUMES I-XX

1887-1906

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THE WORK OF THE OPEN COURT.

THE Open Court Publishing Company was founded to serve as a center for an earnest and thoroughgoing reformation of religion under the influence of science, and in working to this end it has combined a fearless radicalism with a reverent conservatism. Its founder as well as its manager, together with most of its friends, are convinced that this is the only correct attitude, and that, therefore, the publications of The Open Court Publishing Company are leading in the right direction on the path of progress, foreordained in the history of mankind by the law of evolution.

The Open Court discusses the philosophical problems of God and soul, of life and death, and life after death, the problems of the origin of man and the significance of religion, and the nature of morality, occasionally including political and social life without, however, entering into party questions.

Since we can not build up the future without comprehending the present, and since the present has grown from the past and finds its explanation in the history of bygone ages, we deem it necessary to discuss not only philosophical problems but to enter also into the questions of the history of religion, presenting the results of Biblical research, of Babylonian and Egyptian excavations, the religions of Egypt, of India and of China, and kindred topics, all of which directly or indirectly throw light on the origin and significance of our own religion to-day. None of them, be it ever so remote in space or time, but possesses some intense interest to us, either by having contributed to the makeup of our own souls or by affording a parallel to the development of Christianity, or even constituting a contrast to it, so as to become interesting on account of its very difference.

SCIENCE THE REFORMER.

This is an age of science. Science is surely though slowly transforming the world. Science reveals to us the secrets of nature and

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explains the constitution of the universe as regulated by unfailling law. Science guides the inventor's hands and makes things possible which in former days were deemed attainable only by magic.

Science is the attainment of truth through methods of exact inquiry. Its aim is reliable knowledge verified by rational proof, by experience, and experiment. Its purpose is a mutual adaptation between our surroundings and ourselves.

The influence of science upon practical life is not limited to the domains of industry, commerce, transportation, and the methods of communication by mail, telegraph, telephone, etc., but extends also to the intellectual and moral fields. It does away with ignorance, narrowness and bigotry, but while it overcomes superstition, it will not usher in an age of irreligion; on the contrary it will make the future more intensely religious, for under our very eyes it is bringing about a salutary and much needed reformation.

Now it is true that science applied to religion has wrought much havoc with the traditional interpretation of established creeds. Philosophy recognizes the anthropomorphism of the old God-conception; psychology discredits the traditional theory of a soul-entity; comparative religion dispels the claim of the unique and exceptional position of Christianity; higher criticism proves the human origin of the Bible and will ultimately dispose of a belief in special revelation. For these reasons science has been regarded as hostile to religion, and so the old-fashioned religionists look upon science as godless and dangerous, while the freethinkers and infidels triumphantly proclaim that science will make an end of religion and the future will be an age of irreligious science.

To a superficial observer the spread of unbelief may appear to be a symptom of decay, foreboding a final dissolution of religion, but a deeper insight will reveal the fact that we live in a stage of transition, and the disintegration of dogmatism is merely preparatory to a reconstruction of our religious faith on a firmer foundation,—firmer because truer, and it is a reconstruction because it will discard only the errors of the past, but not the good that it contains, not the old ideals, the moral endeavor, and the serious spirit of religious aspirations.

EVOLUTION.

While we realize the imperfections of all current creeds, we do not look upon their existence as an evil. On the contrary, we recognize them as powerful factors for good and as an indispensable preparation for the religion of the future. Churches may be deficient

in many respects, but they are much-needed organizations, and we cherish no hostility toward them.

We are too much convinced of the truth of evolution as a general principle of all life, not to apply it also to the spiritual domains of civilization, morality and religion. We should not begin the development of life over again simply because the present state of things is imperfect. We believe that the future of mankind must be built upon the past, and we must evolve the living present by way of progress and reform; not by a revolution or a destruction of the old traditions and former experiences.

The future can not obliterate the past, but must use it as the foundation for a higher and truer religion.

Our aim is to make religious leaders distinguish between the essential and the accidental, and we confidently expect that they will more and more concede the irrelevancy of belief in historic fact and take their stand upon eternal truths—truths that like the laws of nature are living presences and verifiable by experience.

FULFILMENT NOT DESTRUCTION.

We must not identify religion with the religious superstitions of the past; we must bear in mind that all progress leads to truth through error. Truth,—in science as well as in religion,—is first groped after in a search which instinctively divines the right solution and formulates it first in a childlike way, then more and more clearly, until finally an exact statement becomes possible.

The path to truth naturally passes through myth and allegory, through a representation in parables, through mysticism and other visionary approximations, to a clear and scientific comprehension of the actual state of things, and this law of intellectual evolution holds good not only for religion, but also for the sciences and the arts.

Science has not sprung into existence ready made, as Athena came with her entire armament out from the head of Zeus. The mythological period is as much an indispensable phase in the history of science as in the history of religion. Alchemy prepared the way for chemistry, and a close scrutiny of the history of knowledge will reveal that this law of gradual development holds good for all the sciences, indeed for all the different domains of life and also for religion.

It is natural that the mythical period lingers longer in the religious domain than elsewhere, because religious institutions are

more conservative than any others, but as surely as astrology has changed into astronomy, so theology will become theonomy, i. e., a truly scientific conception of God.

THE ROOT OF RELIGION.

Originally religion is not clear and conscious. It appears first as a vague impulse, but as a rule (though not always) it is an impulse for good. The religious sentiment develops from a quality inherent in all beings, nay in all things. It is a quality akin to gravity that attracts mass to mass and holds together all material things, welding them into a unit, the universe, the great one and all.

Perhaps it would be more correct to reverse the statement and say, that the universe exists and the particular thing originates and forever remains a part of the whole in which it becomes lost again. It never has been a separate unit and never led a separate life. Its connection, however, with the whole has been from the beginning of its formation and will preserve to its final dissolution the fundamental feature of its intrinsic nature.

An analogous law sways the domain of sentiency, for every living soul is naturally endowed with a longing beyond its own self, a yearning for otherness, and an anxiety not to lose its connection with the whole of which it is a part. This sentiment, which may fitly be called panpathy or all-feeling, is the germ from which spring all our ideals, first erotic and social, then patriotic and ethical, and also artistic and scientific, and finally religious.

Religion is ultimately sentiment, but it is also thought and will. It is in command of the three H's, the Heart, the Head, and the Hand. As sentiment it resides in the Heart, as thought it directs the work of the Head, as will it guides the Hand. In different men it will manifest itself differently in one way or another, but it will not be perfect unless it dominates the whole man, his heart, his head, and his hand.

GOD.

Life is transient and every happening, whether good or evil, pleasant or unpleasant, praiseworthy or detestable, will pass by. Nothing bodily can endure and all things that have originated must come to an end. Man is no exception to the rule, and his individuality rises into being and is doomed finally to dissolution. Yet man possesses the divine spark of reason. He sees the universal in the particular, the eternal in the transient, and the general law in its

concrete realization; and so he longs to find his anchorage in the bottom-rock of all existence. Under the influence of the humanity of man, of his reason, and his spiritual comprehension of things, his panpathy broadens into a love of the eternal, the infinite, the all-hood of existence.

This eternal in the transient, this omnipresent in things individual and concrete, this universal in the particular, is the unchangeable law that determines all the events of existence great and small. It is the ultimate norm of life which dominates the world with the necessity of natural law, irrefragable and without allowing exceptions; this is also the ultimate authority upon which finally all moral maxims are founded, and this the standard of truth and untruth, of right and wrong, of justice and injustice. We call it God, and we believe that even the atheist will not be prepared to deny its existence. This God is a reality undeniable and as sure as our own being; for without it, reason would be impossible, science would not exist, purposive action could not take place, ideals and moral aspirations would be illusions, and the universe, instead of a law-ordained cosmos, would be a meaningless chaos.

Religion makes man feel himself one with the source of life, it identifies him with the law of being, and prompts him to work for the purport of the whole.

THE DUTY OF INQUIRY.

Dogmatism with its persecutions and heresy trials is fast passing away. We know now that our interpretation of religious doctrines has undergone changes and that these changes are necessary. Even St. Paul confesses of the message which he had for the world, that "now we see through a glass, darkly," and he understands that congregations in a state of babyhood must be fed on milk but that the time will come when they will put away childish things.

The ideal of a perfect religion is most assuredly not, as a few reactionary advocates of the past would have it, blind faith, being a belief in doctrines even though they be contradictory to science and would condemn all that by application of exact methods can be discovered as truth. Our ideal of religion can only be an actualization of truth itself, and by truth we understand truth pure and simple, truth that can stand critique, and need not blink inquiry. A mystical statement of visions, imaginary revelations, and kindred oracular utterances are after all purely subjective conceptions, impressive though they may be to the large masses of mankind. At

best they are, if born of a genuine prophetic spirit, mere anticipations of truth. Truth itself needs no mystification nor pretense of supernatural authorization, for it can be objectively verified by the maturest and most painstaking investigations of science.

Some devout believers resent the investigation of their dearest beliefs; but would it be advisable to investigate all that appertains to our bodily welfare and regard our religious beliefs as exempt, too sacred for inquiry, and thus leave them to the haphazard of tradition? This would be a mistaken policy. If religion is of the right kind it must be true, and if our religious conceptions are erroneous, it is our most sacred duty to revise them and make them true.

THE DIVINITY OF SCIENCE.

It is a mistake to look upon science as secular and profane while religious dogmas are deemed sacred. All truth is sacred and dogmas can be sacred only if in the garb of symbolism they contain truths that can stand the test of scientific criticism.

Science, if it be but genuine science, is not human, but super-human. Science is divine. Scientists do not make science, they search for it and they discover scientific truths. Science is a revelation in the true and original sense of the word.

In the history of mankind the recognition of moral truths such as the wisdom of the golden rule, our need of justice, the bliss of righteousness, the power of a heart animated with universal goodwill, have mostly come to man by instinctive intuition, in a similar way as a poet is inspired to give expression to thoughts prophetic which are grander than his age; and therefore we will not say that science alone is revelation; sentiment, devotion, art, poetry, etc., are also channels of the divine spirit; but science (i. e., genuine exact science) is certainly unique in its way because of the sureness of its steps and reliability of its results. Therefore it can not be disregarded in our religious life and the time in which it will produce most glorious results is near at hand.

THE OLD TERMS IN A NEW SENSE.

Critics of our position in both the ultra-conservative and the ultra-radical fields, blame us for using the old terms of religious nomenclature in a new interpretation, but we answer them that we do so because we are convinced that this is the right method of procedure justified not only by precedent but also by a correct com-

prehension of the law of progress. Even our scientific terms are an inheritance from a prescientific era. We speak of sunrise still, though every child knows that the sun does not rise, it merely seems to rise; electricians call the oscillations in the ether "currents," as if they were like a flow of water in rivers, yet we know that they are waves passing through a medium that is comparatively stationary. The process is an infinitely rapid transfer of a certain form of motion, but no flow, no current, no streaming of any kind. Yet the word is used and an attempt to discard it would merely elicit smiles for it is next to impossible to have a scientific nomenclature free from allegory or terms that remind us of the prescientific period of mythical notions.

The truth of the matter is that it is easier to continue using the old terms in a new sense than to invent new terms. It is natural for man to name things as they first strike him and then investigate their nature and describe them in exact definitions.

Religion is not an exception, but in this it simply follows the general law of life. No religious reform will succeed unless the innovations are a product of the past and are felt to be so. In using the old terms in a new sense we are confident that we preserve the old spirit and give it a deeper and better interpretation.

We believe in evolution and believe that man has attained his present position by an intellectual growth which is but the consistent outcome of the old aspirations and an actualization of the ideals of a conviction, formerly regarded as orthodox, of a religion of right doctrine; and the change came about because the salient points of truth, of the attainment of truth, and of the right doctrine were taken seriously.

THE GOD OF TRUTH.

The first condition in religion is always sincerity and honesty, i. e., a love of truth, a free acknowledgement of what must be conceded to be true, and above all an earnest endeavor to actualize the truth in our life.

This is an old aspiration and we simply draw the ultimate conclusion of its consistent application. We read in the first book of Esdras a passage which deserves to be quoted and requoted.

"As for the truth, it endureth, and is always strong; it liveth and conquereth for evermore.

"With her there is no accepting of persons or rewards, but she doeth the things that are just, and refraineth from all unjust and wicked things; and all men do well like of her works.

"Neither in her judgment is any unrighteousness; and she is the strength, kingdom, power, and majesty, of all ages. Blessed be the God of truth."

NO SUBSTITUTE.

Sometimes men who observe and regret the breakdown of the traditional forms of faith, express the desire for a substitute for religion. We sympathize with their sentiment, though we would not brook surrogates, for we want the genuine article. But we claim at the same time that the religion of truth is no substitute. On the contrary, it is the true religion, and all previous religions have been mere temporary makeshifts; they are preliminary statements whose main value consists in the fact that they should develop into a more perfect form. This more perfect form has to be worked out in the slow process of mental growth, and when it comes, it will fulfil all its hopes, as much as the maturity of a perfect manhood actualizes the fond dreams of our childhood.

Upon the principles here set forth, we advocate a religious reformation with new conceptions of God, of the soul, of immortality, of inspiration, of revelation, and all other factors of our religious life.

Religion is not belief of any kind, it is not church membership, not mere devotion, not the performance of ritual, not the lip service of prayer; religion is part of our own being; it is the dominant idea of our soul, and it is characteristic of religion that it comprises the entire man, his sentiment, his will and his intellect. Religion is always a world-conception in which our relation to the All of life finds its determination. As such it consists of ideas, commonly formulated in doctrines. These ideas, however, are not purely intellectual, they possess an emotional character and are rooted deeply in the subconscious regions of our being. They link our life to the All and represent, as it were, the will of the universe. Being a power within us they are mightier than we and govern our will, frequently in spite of ourselves.

DIFFERENCE AND UNITY IN RELIGION.

The different religions appear from this standpoint as aspirations all striving to reach the same goal. They are by no means equal, for very few of them approach, much less attain to their common ideal. They differ in many respects, especially in their general attitude toward the world. Sometimes the attitude in religion is a matter of interpretation, and it may happen that two sects of dif-

ferent religions possess the same general attitude and thereby become more akin the one to the other than each of them is to other sects of its own faith. Aside from differences of attitude there is an agreement among the several religions in moral maxims which is well-nigh universal, and has given a strong support to the view that they, the moral maxims, are the essential feature of religious life. It is possible, even probable, that all religions on earth,—nay on other planets also, wherever rational beings develop religion with its cosmic ideals,—the same morality will be preached reflecting the same conviction as to the essential constitution of the universe; though they may be expressed in different symbols. There are incidental features which naturally diverge in different localities, so we must learn to discriminate between the essential and the accidental and must respect the common religious spirit without taking offense at differences.

THE FUTURE.

Mankind is one and has the tendency to become one more and more. Families coalesce into tribes, tribes combine into nations and nations develop international relations from which a cosmopolitan spirit is bound to spring; and as it is in politics so it will be in religion. Rituals and symbols may vary according to taste, historical tradition, and opinion, but the essence of religion can only be one, it must be and remain one and the same among all nations, and they all search for this common ideal, the religion of truth pure and undiluted. The sooner mankind recognizes it, the better it will be for progress, welfare, and all international relations, for it will bring "glory to God in the highest, and on earth peace toward the men of good-will."

We can see as in a prophetic vision the future of mankind; when the religion of love and good-will has become the dominating spirit that finally determines the legislatures of the nations and regulates their international and home politics. Religion is not alone for the churches, but the churches are for the world, in which the field of our duties lies. The churches have to travel the same way as we: religion develops in converging lines with philosophy and science, and at the point where they meet there lies our common goal.

The essentials of religion are always questions of morality, and morality is nothing but an application of truth to the issues of practical life. So far as accidentals are concerned we may without quarrel have as many religions as there are differences in temperament and preferences in externalities, but in all essentials it is possible,—

may it is desirable, and it will finally be necessary to come to an agreement.

Here is the whole religious problem in a nutshell. What we need is truth and what we want is truth ; there is no salvation except in truth. The truly religious man is he alone who is truthful, he who seeks the truth, he who trusts in the truth, he who loves the truth, he who identifies himself with the truth, and above all he who lives the truth.

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✓ Carmen Sylva, *pseud.* See Elizabeth, Queen of Roumania.

✓ Carneri, the Ethicist of Darwinism. Paul Carus, XV, 641.

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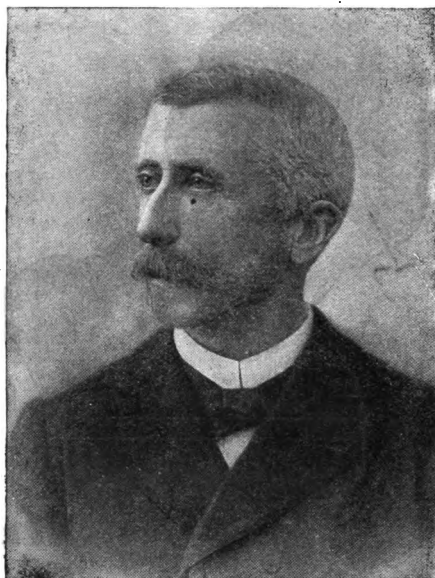
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T'ai-Shang Kan-Ying P'ien, Treatise of the Exalted One on Response and Retribution. Translated from the Chinese by Teitaro Suzuki and Dr. Paul Carus. Containing Chinese Text, Verbatim Translation, Explanatory Notes and Moral Tales. Edited by Dr. Paul Carus. 16 plates. Pp. 135. 1906. Boards, 75c net.

The book contains a critical and descriptive introduction, and the entire Chinese text in large and distinct characters with the verbatim translation of each page arranged on the opposite page in corresponding vertical columns. This feature makes the book a valuable addition to the number of Chinese-English text-books already available. The text is a facsimile reproduction from a collection of Chinese texts made in Japan by Chinese scribes.

After the Chinese text follows the English translation giving references to the corresponding characters in the Chinese original, as well as to the explanatory notes immediately following the English version. These are very full and explain the significance of allusions in the Treatise and compare different translations of disputed passages. This is the first translation into English directly from the Chinese original, though it was rendered into French by Stanislas Julien, and from his French edition into English by Douglas.

A number of illustrative stories are appended in all the editions of the original, but the selection of these stories seems to vary in the different editions. They are very inferior in intrinsic value to the Treatise itself, and so are represented here only by extracts translated in part directly from the Chinese edition and in part through the French of Julien, but many are illustrated by reproductions of the Chinese pictures from the original edition. The frontispiece is a modern interpretation by Keichyu Yamada of Lao Tze, the great Oriental philosopher, "The Exalted One" to whom the authorship of this Treatise is ascribed.

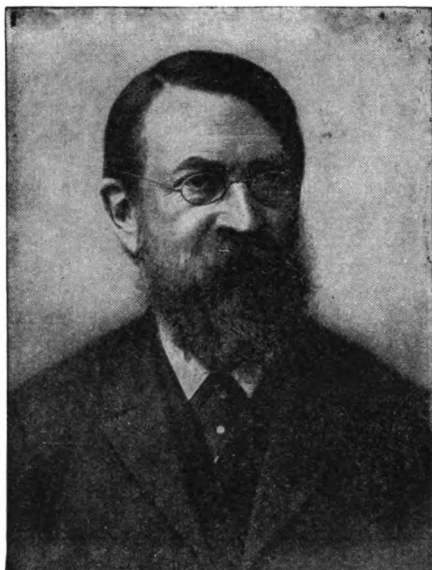
Spinoza and Religion. A Study of Spinoza's Metaphysics and of his particular utterances in regard to religion, with a view to determining the significance of his thought for religion and incidentally his personal attitude toward it. By Elmer Ellsworth Powell, A. M., Ph. D., Professor of Philosophy in Miami University. 1906. Pp. xi, 344. \$1.50 net. (7s. 6d.)



Spinoza has been regarded for centuries as the most radical philosopher, yet he had a reverential attitude toward religion and prominent thinkers such as Goethe looked up to him as their teacher in both metaphysics and religion. Professor E. E. Powell, of Miami University, feels that there has been great need to have Spinoza's philosophy and attitude toward religion set forth by a competent hand, and, accordingly, he has undertaken the task with a real love of his subject, and has indeed accomplished it with success.

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By Dr. Ernst Mach, Emeritus Professor in the University of Vienna. From the German by Thomas J. McCormack, Principal of the LaSalle-Peru Township High School. 1906. Cloth, gilt top. Pp. 143. \$1.00 net. (5s. net.)

In these essays Professor Mach discusses the questions of the nature, origin, and development of our concepts of space from the three points of view of the physiology and psychology of the senses, history, and physics, in all which departments his profound researches have gained for him an authoritative and commanding position. While in most works on the foundations of geometry one point of view only is emphasized—be it that of logic, epistemology, psychology, history, or the formal technology

of the science—here light is shed upon the subject from all points of view combined, and the different sources from which the many divergent forms that the science of space has historically assumed, are thus shown forth with a distinctness and precision that in suggestiveness at least leave little to be desired.

Any reader who possesses a slight knowledge of mathematics may derive from these essays a very adequate idea of the abstruse yet important researches of meta-geometry.

The Vocation of Man. By Johann Gottlieb Fichte. Translated by William Smith, LL. D. Reprint Edition. With biographical introduction by E. Ritchie, Ph. D. 1906. Pp. 185. Cloth, 75c net. Paper, 25c; mailed, 31c. (1s. 6d.)

Everyone familiar with the history of German Philosophy recognizes the importance of Fichte's position in its development. His idealism was the best exposition of the logical outcome of Kant's system in one of its principal aspects, while it was also the natural precursor of Hegel's philosophy. But the intrinsic value of Fichte's writings have too often been overlooked. His lofty ethical tone, the keenness of his mental vision and the purity of his style render his works a stimulus and a source of satisfaction to every intelligent reader. Of all his many books, that best adapted to excite an interest in his philosophic thought is the *Vocation of Man*, which contains many of his most fruitful ideas and is an excellent example of the spirit and method of his teaching.

The Rise of Man. A Sketch of the Origin of the Human Race. By Paul Carus. Illustrated. 1906. Pp. *circa* 100. Boards, cloth back, 75c net. (3s. 6d. net.)

Paul Carus, the author of *The Rise of Man*, a new book along anthropological lines, upholds the divinity of man from the standpoint of evolution. He discusses the anthropoid apes, the relics of primitive man, especially the Neanderthal man and the ape-man of DuBois, and concludes with a protest against Huxley, claiming that man has risen to a higher level not by cunning and ferocity, but on the contrary by virtue of his nobler qualities.

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